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### INFLUENCE OF HOWARD.

BY REV. SAMUEL OSGOOD.

[Concluded from May No.]

So passed from the world the man by eminence called the philanthropist. In this age, which has so far accepted and carried out his ideas, we owe him the tribute of faithful appreciation—especially the kind of appreciation he most earnestly sought, a due sense of the greatness of the cause to which he devoted himself. Yet although he shrank from eulogy, we may not properly pass over his personal character.

Of a mind so single and earnest, it demands little time or philosophy to treat sufficiently. His faith was in Christ, and his faith worked by love. Religious humanity was the centre of his life, the source of his power. His intellectual gifts were far from being brilliant, his education was far from being highly privileged. Strong common sense and accurate observation and statement were his chief talents. But in respect to force of will he yields to few if any of his race. Rarely indeed has such humanity been united with such firmness, such gentleness with such resolution, such deference with such independence. He was a great moral hero, afraid of nothing but doing wrong. He rejoiced to comfort the miserable captive, and yet would never yield to the undue claims of the great. He refused to kneel to any power but God, and Emperor and Pope were willing to dispense with their common

etiquette, and admit the plain spoken Englishman to their presence. He was not afraid of battle, and once with his own hand pointed a gun against a Barbary pirate that gave chase to the ship in which he had taken passage, on his visit to the lazarettos of the East. But to face the plague was more than to face the pirate, and the heroism of humanity far transcends that of warfare.

Visit St. Paul's cathedral, London. Two statues stand conspicuous there—one connected with emblems of peace—the other with emblems of war. One commemorates the man who gave his life for humanity in works of healing mercy—the other the man who devoted himself to his country in deeds of destruction. Neither of them was a stranger to prayer. One prayed for England's glory—the other for mankind's welfare. The one with a presentiment of death in his heart went to die at Trafalgar in the midst of bloody victory, the other with the like presentiment went forth to breathe his last among strangers whom he had blessed, defying no foe save that plague which was the foe of his race. There they stand, the Jewish Nelson and the Christian Howard. When will mankind rightly judge between the two, when justly honor beyond the martial courage that conquered on the Nile and at Trafalgar, the moral heroism that enabled a man unarmed to walk calmly among two hundred prisoners in the madness of rebellion and soothe them to peace; that moved him to exchange a pleasant home for the cells of lazarettos and to brave the plague under the worst of its terrible forms? When will the spirit of Christianity hold a place even in Christendom above the spirit of Judaism?

This grave question is one in which we are closely concerned—we who in our national relations have lavished millions upon an unjustifiable war with a people entitled rather to our pity—we who are so apt to stand passively by and allow the plainest principles of Christianity to be trampled upon. It is not the time now to carry out the contrast between the Christian and the Jewish spirit and policy in international affairs, inviting as the topic is. Nor can we expatiate upon the various collateral subjects connected with Howard's great mission. Every philanthropic movement fitly belongs to the consideration of him who visited the sick and the poor, as well

as the captive, and consecrated himself to the cause of the suffering. But one leading idea marked his career for all time. Under God and Christ, he has been the great reformer in the treatment of criminals—the teacher and exemplar of the Christian law binding upon society in reference to the transgressors who have been looked upon as utter outcasts and enemies.

How shall the criminal be treated, is the question that he agitated with such power in his life and which has been agitated still more widely in our own day. His own doctrine was distinct. The aim of punishment in his view was the reformation of the offender as well as the protection of society. As to the punishment of death, he opposed it except for wilful murder and such incendiarism and burglary as endangered life. He would have the criminal treated as a human being still, in spite of his degradation. He would guard his health with all the aids of pure air, diet and clothing, and his morals by due solicitude and instruction. I need not say that he would scrupulously distinguish between the various kinds of crime, and urged the superiority of prevention over remedy as he dwelt upon the evils of intemperance, ignorance and irreligion.

As we sum up the result of Howard's life, our duty is first of all to appreciate and accept the great principle to which he consecrated it. He was not merely a man of feeling, much less a weak sentimentalist, but a practical and intelligent reformer. In his labors for the prisoner, he acted upon a fundamental idea—the idea that punishment should not be vindictive, but reformatory and protective. His social code was but his religious faith applied to social morals. For to him God was the Heavenly Father, and society is bound to model its policy in accordance with the parental government of Heaven. He reminded those persons who discouraged his merciful efforts on the ground of the danger of lessening the terror of punishment, that we are to "imitate our gracious Heavenly Parent, who is kind to the unthankful and the evil;" and to commiserate those who fall, for "Let him that thinketh he standeth take heed lest he fall."

This principle of substituting for vindictive codes a parental system of corrective and protective punishment, has wrought great changes in society and is destined to work still greater.

It has abolished the rack, the faggot, the wheel, the torture chamber, and has shaken the foundation of the whipping-post and the gibbet. The measures that have been taken to reform the criminal by due separation, labor and instruction, instead of encouraging crime by leniency have tended more effectually to protect society and its essential laws. The old vindictive system cherished in society at large the very principle upon which crime is nourished, and the prison itself was a great school of sensuality and revenge. Mercy and justice have been found to be friendly, not antagonist powers. Let the claims of both these heavenly agencies be considered duly, and the rights of society can be duly protected without in the least infringing upon the claims of humanity. Let punishment be sure to follow transgression, and its power will be far greater than if it fail of sureness by sanguinary severity. We have as little respect as Howard for the doctrine that would sacrifice justice to pity and deem guilt but misfortune. Like him or like the Master whom he followed, we would blend justice with mercy. If it be said that a man's view of society is generally modelled upon his view of religion, and that the liberal school of Christians tend too much to lessen the afflictive character of legal penalties, we are not disposed to deem the accusation as severe as its opposite. If more merciful views of theology have abolished the torture and the faggot—the damp dungeon and the bloody inquisition, what was the theology from which these things sprang? Were the men of a darker age consistent or inconsistent when, copying what they deemed the method of God, they tore men in pieces with red-hot pincers or broke them limb by limb upon the wheel? The error of mercy is the more pardonable error in frail man. We would not however follow the impulse of mercy at the expense of justice, but rather seek for that method which thinks of the protection of the innocent as well as the reformation of the guilty, and brings down to earth the just and tender law of the Heavenly Father and the Eternal King.

This was Howard's great principle of prison discipline—a mode of punishment, not vindictive, but protective and reformatory. The nations have signally answered to his appeal, and his principle has been at least nominally accepted by the



leading people of Christendom. It has been accepted, and its results have been embodied in a whole department of literature and in many magnificent monuments of architecture. A large library might be formed by works written upon the subject, and more time and money have been expended in many nations within the last century upon the erection of suitable prisons than upon palaces. New England has not been behind hand in this good enterprise.

Leaving now the sacred name that has been our theme, we are sadly obdurate, if we are not touched anew with a sense of our own duty. Are we the friends of humanity—do we strive to comfort the afflicted, to visit the sick, to cheer the down-hearted, or do we live barely for ourselves? What is our course in regard to the evils that so curse mankind? Do we oppose them in their root as well as their branches—their causes as well as their consequences? Have we pity for the prisoner and an enmity to the vices that make him so? When we hear of villany in its petty larcenies or its great crimes, are we as much inclined to set our faces against the temptation as to denounce the offence? We may not rival Howard in energy or name. We follow his example worthily when looking to God through Christ we stand up in word and deed for the truths and virtues which bring down to the earth the light and love of heaven.

‘I was in prison, and ye came unto me; I was sick and ye visited me.’ Humanity is sick—aye in prison all around us, hungry, thirsty, naked. It is the representative body of Christ that thus suffers, and all that we can do in blessing is done as to him. To us as to the soul of John Howard the identity of faith and love may appear, and Christ is ready to manifest himself in the persons of the afflicted. Christ has ever been near when mercy has remembered the stranger and the captive.

## LINES

SUGGESTED BY AN ALLUSION IN THE MEMOIR OF

O. W. B. PEABODY.

GOLDEN gleams of noonday fell  
 On the pavement of the cell,  
 And the monk still lingered there  
 In the ecstasy of prayer.  
 Fuller floods of glory streamed  
 Through the window, and it seemed  
 Like an answering glow of love  
 From the countenance above.

\* \* \* \*

On the silence of the cell  
 Break the faint tones of a bell.  
 'Tis the hour when, at the gate,  
 Crowds of poor and hungry wait,  
 Wan and wistful, to be fed  
 With the friar of mercy's bread.

\* \* \* \*

Hark! that chime of Heaven's far bells—  
 On the monk's rapt ear it swells—  
 No—fond, flattering dream! away!  
 Mercy calls—no longer stay.  
 Whom thou yearnest here to find  
 In the musings of the mind,—  
 God and Jesus,—lo, they wait,  
 Knocking at thy convent-gate!

\* \* \* \*

From his knees the monk arose—  
 With full heart and hand he goes—  
 At his gate the poor relieves—  
 Gives a blessing and receives—  
 To his cell returned, and there  
 Found the angel of his prayer,  
 Who with radiant features said:  
 "HADST THOU STAID, I MUST HAVE FLED."

C. T. E.

## PASSAGES FROM THE PAPERS OF A MISSIONARY.

## I.

How vast, how stupendous an undertaking is the intellectual, moral, religious culture of the West — the evangelizing of our new States, — the bringing of the heterogeneous population thereof under the practical influences of the Gospel! How imperatively does the great and solemn enterprise demand devotedness, judiciousness, enthusiasm, courage, patience, perseverance, and all the other virtues which will naturally flow from an intense and abiding consciousness of the high privilege of being a co-worker with God, and of being an instrument in promoting the highest of His purposes! How should I strive to make all the circumstances and events around me contribute to promote the operation of all those civilizing and Christianizing influences which are so greatly needed here! In the true and best sense of these apostolic words, how much need is there that I should "become all things to all men" that I may by all means save some, that is, bring them under the power of the Gospel.

The undertaking how vast! How much time and labor and skilful employment of means are requisite, before the population of these and other new States can possibly be elevated to anything like the maturity and graces of the Christian character, — yea, even to the level of the New England type of character. I should despair of making any perceptible progress towards the result were I alone — the only instrumentality through which God is working to convert the wilderness into a fruitful field. But I am not alone; God is employing many of the teachers, many of the professional men, the men of learning and influence, many good men and women, many parents and private Christians of the Puritan stamp, as co-workers in accomplishing the Christian civilization of the West. I feel especially rejoiced and encouraged in view of the fact that I have become personally acquainted with more than one of the ministers patronized by the Home Missionary Society, who, laying aside almost or altogether sectarian, proselyting aims and objects, are giving themselves with their

whole heart to the stirring up and helping of men in the great work of forming a moral, a Christian, a Christ-like character. Facts and reliable reports have combined to persuade me that, in these semi-civilized and scantily-Christianized settlements, there are not a few laboring under the patronage of the organization just named, who are very faithful servants of Christ, seeking above all things to promote his cause, with but little or no reference to the increase of sectarian strength, numbers or influence. Such laborers God will bless, by lifting up upon them the light of His countenance — the sunshine of His smile — and by honoring them as instruments in His hand in turning many to righteousness, and in disseminating His Gospel, with its practical influences, in its primitive purity.

In this work of raising the intelligence, taste, morals, in a word, the religious and general character of the West to the standard already prevailing at the East, there are many obstacles to be surmounted, many difficulties to be overcome.

The labors of one who devotes himself to propagating the Gospel in its purity, that is, as a system of means and helps to aid in the formation of a Christian, a Christ-like character, alas! how little are they correctly appreciated. The efforts and the spirit of a proselytizer, — of one who thirsts for conquest — of one who labors for the advancement of a sect, or of a peculiar set of opinions, are much more certainly appreciated and sympathized with. The war-spirit, in religious as in other matters, has too many and too willing votaries. When the trumpet sounds for warlike operations — for the assailing of one set of opinions and the establishment of another, then the people are aroused and active; but when men are simply called in peaceful tones to the work of warring against sin — the enemy within, — and of building up the virtues, principles, graces, habits of a Christian and Christ-like character, then how few seem to appreciate or sympathize — how few seem to enlist under this banner. But courage! Things are not as bad in this respect as they were ten, twenty and fifty years ago. Let us struggle patiently, judiciously, perseveringly; the weeds and wild growth will eventually be rooted out, and the good seed yet find fitting soil and flourish, making the wilderness around even 'as the garden of the Lord.' The number is increasing, we persuade ourselves, of those who

seek to serve Christ and not merely to subserve the interests of a party, — who labor to promote his cause and not that of sectarian bigotry and self-righteousness.

Let those who feel persuaded of the speedily coming importance of the Western States in making up the balance of power in our national councils and confederacy do what they can to sustain and encourage ministers in those States who shall be centres of Christianizing and civilizing influences within their several spheres. Such need to be sustained and strengthened and encouraged by sympathy and otherwise from abroad, for by the population around them, so much engrossed by urgent wants, they are little cared for or appreciated. Their situation possesses few comforts compared with that of their fellow-servants at the East. Perhaps the sound of the Sabbath-bell, with its solemn tones, is seldom or never heard ; perhaps instead of meeting his audience in a neat church edifice, the western pioneer may meet them in a rude, inconvenient school-house ; while both in attendance and attention his congregations may contrast most disadvantageously with those he can well and fondly recollect at the East. The moral atmosphere around him and his family he finds, probably, gross and unwholesome, and the whole population being engrossed by material affairs and party manœuvring, affords little that is congenial or refined. How few proofs meet his eye of any interest in a rational or improved popular education, or in Sabbath schools, or in libraries, or in enterprises that tend to the mental or moral improvement and elevation of the people. Destitute of so many sources of enjoyment which elsewhere he might possess — destitute of much that would diffuse a moral gladness through his bosom, and surround his family with good and elevating, instead of baneful and deteriorating influences — surrounded with so much to discourage, and knowing that he is laboring merely at the foundations of an organization of society whose superstructure his own eyes shall never on this earth behold, may he not claim of those more fortunately circumstanced some of that sympathy and support which he so much needs to cheer his heart and strengthen his hands ?

But let us not depend too much upon sympathy and encouragement from abroad. Let us consider him who, without

sympathy or any due appreciation of his spirit or aims, has labored so devotedly and self-sacrificingly for human deliverance and elevation. Let us consider, too, the nature of the work in which we are engaged — the honor and the magnitude of the office of co-workers with Christ and with God. Let us consider, too, the probable result of our labors. May not this village and others around us be in years not very remote all that our New England villages now are? May there not be the same amount of intelligence, order, enterprise, moral and religious character here then as there now? There is good reason to hope for all this. And may we not even trust confidently to see with our own eyes some of the fruits of the 'travail of our souls'? May not that young man who listens with such rapt attention to our discourses on the marks of true and spurious religion, on the helps and hindrances to the growth of the former, on the sources which feed it and the refreshing rivers which flow from it — may not he cherish the good seed, and yet elevate the whole population by his example of stern integrity and incorruptible honor and sincere God-fearing in some political office or public station? May he not stand upon a rock far above the influence of corrupt public opinion, or evil, short-sighted advisers? May he not sway the multitude by his eloquence, or move them by his manifestations of genuine patriotism and regard for moral law and principle? May he not give a high tone to political action and legislation, and shame and rebuke by his life, his example, all unprincipled political practices? And that other young man, now teaching school, so constant in his attendance and close in his attention, may not he devote his whole energies to the promotion of Christ's cause and kingdom on the earth? His first gropings after the true light may be aided now by conversation, books and tracts, and Meadville may at length complete the work of making him a polished shaft—an able workman rightly dividing the word of truth. And that young lady, too, also a teacher, and that young mother, shall not they be centres of most ennobling influences? By natural endowments they are fitted to exert a deep and commanding influence; and when the religious impressions and rational views now at work in their souls shall have reached maturity and become settled principles and convictions, then will the



young around them, and the adults too, of their own and the other sex feel their power for good — the power of a strong, an earnest, a cultivated, a pious, a religious heart and mind.

Let us gird up the loins of our mind, then, and strike manful and well applied blows wherever aught opposes or hinders the progress of Christ and his cause. The moral wilderness around shall disappear even as the forest melts away; and the fruits of civilization and Christian culture 'shall in a growth divine arise,' and take the place of what is now so near to a blank and barren desolation. Yes! all these our hopeful hearers and others suchlike shall give, more or less, tone and shape to society, education, morals, civil and religious liberty, public opinion, social custom, religious character and political action. Only let us now do what we can to impregnate and transform them and all our people by the influences of the Gospel, and God shall raise up from among them a more efficient ministry, through whose instrumentality the Gospel shall yet exert its transforming influences yet more widely, until the leaven hid in three measures of meal shall have pervaded and leavened the whole lump.

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#### ISAAC AND REBEKAH.

*SLOWLY* o'er Canaan's lovely vine-clad hills]  
The sun declined, pillowed on gorgeous clouds,  
Which hung their folds, like silken drapery  
From Tyrian looms, around each verdant height,  
And wrapt the world beneath in twilight shade,  
Working that gentle hour of eventide,  
Sweet in all lands — but in that orient clime,  
Most full of pure delight, to sense and soul.  
There, where the skies drop balm, where spices breathe,  
Where the young olive buds, and where the grape  
Puts forth her delicate blossoms, like the threads  
Of fairy frost-work, wrought by unseen hands,  
Yet from each tiny cup shedding perfume;  
There, where the stars which Chaldean shepherds watch'd  
Through the clear ambient air, where the night bird,  
The tuneful nightingale pours forth her song,  
While soft she sits within her leafy nest,

Hid by the clustering roses that she loves,  
 And there, where thousand flowers of wondrous shape  
 And hues more dazzling than the vivid tints  
 Which dye Heaven's bow, exhale a fragrant cloud,  
 Borne on each gale that with their petals sports,  
 And from their cups pilfers the treasured sweets,  
 Wafting them all abroad, an offering meet  
 To Him who form'd their passing loveliness,  
 And streak'd their bells with gold.

Such was the hour,  
 With its sweet harmonies and purple hues,  
 That stole with noiseless beauty o'er the earth,  
 When from the Patriarch's tent Isaac went forth,  
 Alone, to meditate on things divine,  
 And 'mid the silence of the dewy fields  
 Hold converse with his God, and with himself.  
 For then with man the Deity oft walked,  
 And spoke in whispers to his listening ear,  
 Heard in the breeze which 'mid the foliage sigh'd  
 And in the murmurs of the gushing stream,  
 That leap'd along its course joyous and bright.  
 Yet with his musings holy though they were,  
 A dream of earth was blent. Youth's burning hopes  
 Were busy at his heart. For still he stood  
 On life's first threshold, though e'en then his days  
 Had reached that date which measures half the span  
 Of our allotted life. But in that age  
 Of this world's youth, the years of man ran on  
 To thrice three score and ten — and mankind's hopes,  
 And mankind's vigorous heart, were just aroused,  
 Just kindling into warmth, when now alas!  
 So altered is our fate, the worn out frame  
 Bends with its weight of ills, and tottering goes,  
 Down to the grave, glad to be gathered  
 To its mother earth, and leave the spirit  
 From its thralldom free, to soar again to God.  
 Yet there he stood, though o'er his manly head  
 Twice twenty suns their annual course had rolled,  
 Still bright with youth — warm with its eager hopes  
 And fond desires — and with aspiring thought  
 Stretching his vision through long sunny years,  
 To life's meridian day, when he should grasp  
 Those brilliant hopes which loosely floated now,  
 Like the gay notes that in the sunbeam dance,  
 Before his dreaming eye.

The present, too,  
 Fraught with its share of joy asked of his heart

The tribute of a thought. For from afar  
Hasted a bridal train, with one most fair,  
A daughter of his house, she came to claim  
His fostering love, and ever by his side,  
Through the world's paths, move on her destined way ;  
Anon he backward glanced, over the past,  
The happy past, bright with a mother's love.  
Where was his mother now ? Dim grew his sight,  
As rushed the thought of Ephron's sacred field,  
Macpelah's cave, within whose silent bounds  
She peaceful slept, aye the cold sleep of death,  
She who had nursed him on her gentle breast,  
Shared his young joys, and in the higher hopes  
Of op'ning manhood, knew to sympathize  
With all a mother's heart.

But she has gone !  
Gone from that pleasant home her smile had bless'd  
And left it desolate. Fair though it lay  
Beneath those ancient trees, whose loving arms  
Clasp'd it in fond embrace — to his sad eye  
Joyless and dim it look'd — not as 't was wont  
When with soft steps that gentle mother came,  
And spread in the cool shade before the tent  
Their evening meal of milk and fragrant fruits,  
With honey pure, and kneaded barley cakes,  
And sweeten'd all with words of tender love,  
While she dispensed the dainties of her board.  
"Can any be to me what she has been ?"  
He inly asked, as pausing on the brink  
Of a fair stream, whose pure translucent wave  
Gave freshness to those patriarchal fields  
Through which he roved ; he turned to catch one glimpse  
Of his lone home, that smiled in quiet beauty  
Down the vale his wand'ring steps had left,  
When lo ! upon his ear there smote the sound  
Of coming feet, the camels' bells rang out  
In the soft air — and then the train appeared —  
A virgin train, — led on by one well known,  
The ancient servant of his father's house.  
And she who near him rode, — that graceful girl, —  
Was she the promised bride, come from afar  
To link her fate with his ? To be to him  
E'en as another self, and cast those charms,  
Glowing, redundant, flushed with youth and love,  
Into his arms, and live for him alone ?

Nearer the train approached.  
And when that maiden saw her destined lord,  
Quick to the earth with trembling haste she sprang,  
And drew with eager hand her snowy veil,  
Around her lovely form. Yet through its folds  
Transparent, might be seen the lustrous eye  
Drooping to earth beneath its dark-fringed lid,  
And the fair cheek, whose varying color shew'd,  
Now the wan lily's hue, and now the flush  
Deep'ning and mantling to the richest glow  
That dyes the bosom of the summer rose.  
And when in gentlest tones upon her ear  
His greeting fell — in vain she strove to speak;  
Upon her lips the sounds unuttered died;  
Her panting breath, her bosom's struggling swell,  
Alone declared with what conflicting fears  
Her soul was torn.

But in the bridegroom's heart,  
E'en on the instant, conquering love had birth;  
And won by her soft mien, her virgin grace,  
All thoughts, all feelings, all regrets were lost  
In one fond hope of winning back the love  
Which lavishly he cast upon the shrine  
Of that bright mind: e'en silent as she stood,  
Chain'd by the spell of woman's gentle shame,  
She charm'd his soul, and won him to forget  
The cherished dead he had so long deplored.  
With timid touch, he clasped her small white hand,  
And led her to his tent, and knelt with her  
Before his hoary sire. The Patriarch smiled  
And blessed their mutual love, and pray'd of God  
To hold them in the hollow of His hand,  
Safe from all harm — from sin's pollution free  
Till they were gathered to their final rest,  
And earth exchanged for Heaven.

And there in Sarah's place Rebekah dwelt,  
Dispensing joy, and shedding o'er the heart  
Of those she came to bless, comfort and peace,  
Till in the gentle light of her dear love,  
He mourned with softened grief for her who slept  
Within Macpelah's cave.

E. L. C.

## THE TEST OF CHRISTIAN CHARACTER.

A SERMON, BY REV. CHARLES T. BROOKS.

MATTHEW xxv. 40. And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

THAT solemn representation of the spiritual judgment of mankind from which I have taken the words of my text, is instructive, as well as solemn and searching. Familiar as the language is to our ears and the picture to our consciences, it appears to me the meaning to be inferred from it is not yet exhausted, still less the moral sufficiently felt to need no further enforcement. Our Saviour's annunciation of the principles upon which the great retribution will be conducted does, in my opinion, teach important truth which is too generally neglected, as well as all-important duty which is too generally disobeyed. It concerns us, in other words, both as doers and believers. It bears upon our creeds, as well as upon our characters and conduct. We may confute by its light a prevailing doctrine in the Church, while we must, to be sure, condemn by it a prevailing spirit in the world. Or, in few words, our Saviour here informs us for our instruction what it is to be a Christian, and he admonishes us what it is, for our salvation.

First, then, let us reconsider this familiar scene with a view to the doctrine which we not only may, but must infer from it—the doctrine which lies, not upon the surface, perhaps, but, what is more, at the very foundation of the whole. Let us look first at the doctrine, and then at the duty. This seems to be the natural course. Why it is, that the plain doctrine involved in this portion of Scripture has not been more generally recognized in the systems of opinion entertained among Christians, I cannot conceive, unless it be, that the solemn and searching character of its practical import disinclined them from looking at it very calmly or closely, calmly or closely enough to see what truth it actually did teach them as seekers after correct opinion on important subjects. Is it

not amazing that with such representations and revelations as these right before their eyes and sounding in their ears from childhood, the professed followers of Jesus should ever have disputed for a moment as to the terms of salvation, the one thing needful, the question, What constitutes a Christian, What constitutes a title clear to the Christian inheritance of a blissful immortality? Does not this chapter, crowning all the other sufficiently plain precepts of the Great Teacher, which are scattered through the Gospel, does it not set forth, as if written with the brightest sunbeam upon the blackest cloud, the answer to all those idle speculations and angry strifes about the conditions of acceptance, forgiveness and blessedness hereafter — the conditions, by observing which, we may, we *must* shun hell and seek heaven? Men have made creeds, held councils, cursed each other, blasted each other's reputation, destroyed each other's lives, because, forsooth, they could not agree, by reason of their pride of opinion, as to the question of each other's believing enough or having experienced sensations enough, of a certain specified kind, to establish a right and title to the Christian name, fellowship and toleration. Where wicked and worldly men have not done this, weak persons have distressed themselves almost to death, have worried themselves into a state of doubt which was almost as cold and gloomy as death, from anxiety to know whether they were really the Lord's or not, whether they were entitled to a Christian hope, and how they should be able ever to assure themselves whether they were accepted or rejected by Him who searcheth the heart. And is it not amazing that they who have taken it upon them or have been called upon to instruct and comfort the anxious inquirer, asking "What shall I do to be saved?" instead of directing him, as the apostles did, simply to the Lord Jesus Christ, and as Jesus himself does in our text and context to the law of charity which he fulfilled and came to enforce — that these spiritual advisers should so generally have crowded the already oppressed minds of their disciples with new subjects of mystery and perplexity, till the very breaking down of the mind gave them a sort of desperate relief, or, as has been more commonly the case, encouraged their morbid sensibilities and fostered the dark disease till the very excess of it, being too great for human nature to sustain,



produced a reaction of unaccountable delight, which was so readily mistaken by the fancy for a Christian assurance and a Christian hope?

How passing strange and sad that Christians, so calling themselves, professing to look to Jesus as "the way, the truth, and the life," as the sure and only sure foundation of faith and hope, the supreme standard of duty, should have found occasion to worry themselves and each other with doubtful disputations about so perfectly plain a matter as the qualification for God's kingdom and the conditions of future felicity. Let me ask you to look at the picture and the contrast one moment longer, for it appears to me it has not been by any means recognized generally with sufficient distinctness, and perhaps, after all, we may come in for our share in the necessity of repentance in relation to it. The inquirer comes, saying as of old, "What shall I do to be saved?" Mark the language — "What shall I *do*?" The word has a pertinence which he himself, unfortunately, is too seldom aware of, an importance which is too seldom brought up before his conscience and brought home to his convictions by those who undertake to be his spiritual directors. However, this is the form, we will say, which the question takes, on his lips. Perhaps, indeed, he does not really think that *his* great want is to know what *he* shall *do* — although his language implies that, yet he, most likely, wants to know rather what shall be done for him — he does not feel that he can do anything for himself; still he repeats the old question, "What shall I do to be saved?" And the answer very promptly and properly is, we will say, "Believe on the Lord Jesus Christ." And if, then, the answer went on to show what kind of a belief was meant, by showing what Jesus Christ was, what his character and his temper, his conduct and conversation, in short what the spirit of his life was, and that by believing in such a Being as the pattern of what a Christian life should be, by a real, living and working faith in the divine authority of his commandments, faith in the law of charity and by that faith alone any one can be saved, — I say if this explanation were added or understood, all would be right and well. But such is not the course, such has not been the course too generally pursued. The creed, or the church, or the minister, has gone on to explain to the inquirer

that this faith which he is required to put in Christ as an essential to his salvation implies a belief in such and such doctrines about the person, nature, rank, office, titles of Christ, his relation to God, his relation to man—that it requires a certain process of sensation and experience to have been gone through agreeably to the mysterious, if not miraculous character which the principle of faith is supposed to possess; in one word, the inquirer is led to suppose that the essence of Christianity, I mean the test of the title to the Christian name and of fitness for the Christian communion and heaven, consisted not in the deed, but in the creed, not in the action, but in the sensation. And now, before contrasting this with the Christianity of Christ himself as we have it from his lips, see how it contradicts the very representations given by those apostles whose authority I suppose has been misunderstood to favor those tests of Christian character, which certainly are not found in the Gospel. “By *works* a man is justified, and not by faith only;” because “faith without works is dead”—it is not faith. “We know that we have passed from death unto life,” how? “because we love the brethren.” And was this love of the brethren anything mystical? Listen again. “Love is the fulfilling of the law.” “Bear ye one another’s burdens, and so fulfil the law of Christ.” And now turn to the source from which the apostles themselves drew and drank—the fountain, Jesus Christ; turn to that shining stream of truth which flows forth in the chapter before us, and read here a solemn rebuke, not only of that selfishness, that inhumanity, that sin which is so manifestly and thrillingly warned against, but also an equally powerful, though indirect confutation and condemnation of the various tests which at sundry times and in divers forms the disciples of Christ have ventured, in the very face of his own declarations, to substitute as the great and all-important tests of Christian discipleship. I ask you, my friends, to look at this chapter, at these last fifteen verses of the 25th chapter of Matthew, and say what articles of faith are prescribed there, among the many which human interpretation has set up as essential to salvation. Why, it is implied of course that we believe there is a God, the common Parent of us all, whose we are and whom we are bound to serve; that the Father has sent his Son Jesus Christ to reveal his will and

our duty, and that the least, the lowest, the vilest human creature is regarded by Jesus as his brother, as a child of the Father, and ought to be treated by us as such ; and that we shall be dealt with beyond the grave according to the deeds done in the body. Believing these things, and doing good under the influence of such a belief, I submit to every candid mind, whether this is not enough to give a man confidence towards God and hope in Jesus Christ. Enough ? did I say — as if the most solemn, imposing and awful requirement that any human authority ever laid down for human obedience, could approach in solemnity and majesty, and rightly interpreted, in real magnitude and difficulty, those which thoughtless worldlings sometimes appeal to as the *only* required conditions of Divine favor. Yes, they *are* the only conditions ; they stand alone, but alone in unapproachable simplicity and solemnity.

I would ask, my friends, if the doctrinal import of the portion of Scripture from which my text is taken, has been sufficiently considered and insisted upon ? I think not. I do not mean to say that its practical bearing is not its principal one ; but I still maintain that it has a doctrinal application of the kind which I have been intimating, and an important and not yet over-estimated one. Our Heavenly Father has been pleased to inform us here, that our forgiveness and felicity are attached to the fulfilment of this one condition that we love our brother man and show our love by doing him good, that is to say of course, from the heart, seeking habitually and heartily to promote the cause of human happiness in the faith of Christ, acting as his representatives towards his representatives on earth. Nothing is intimated here of any other faith in Christ, except the faith in his Divine authority, as being essential to make our obedience acceptable before God. There is no recognition of any thing like dependence on his *atoning merits*. It is plainly implied that we have the ability to do good in some way or other habitually to our fellow beings, and that God in his mercy has been pleased to promise us heaven on this condition. My friends, how can these inferences possibly be evaded ? Will it be said that the Epistles are the inspired supplements of the truth which the Saviour left unrevealed ? But do you believe that he would make a solemn

statement of the duty and destiny of man and yet let his hearers go, perhaps some of them into eternity before another opportunity of hearing the word would be granted them, and not intimate the vital doctrine, if it was one, of vicarious atonement? But the Epistles are not to be considered by us as supplying essential truth left by the Saviour unrevealed. The Epistles were written mostly before the Gospels, written to particular communities on particular occasions for the most part. But *we* have in our hands the everlasting Gospel, upon which the apostles founded their preaching. "Other foundation," says the great apostle himself, "can no man lay, than that is laid, which is Jesus Christ." And where, I ask, is that foundation, the "good foundation," the only "foundation against the time to come," laid down by him more plainly, solemnly and solidly than in this very 25th chapter of Matthew?

If, now, the truth is as I have represented it — if we have a criterion and a guide to be depended on in respect to our qualification for heaven, — then surely it is a pity men and Christians had not always viewed it so ; how much distressing perplexity might have been spared — how much anxiety might have been saved from degenerating into selfishness and directed to the good of man and the glory of God ! My friends, I could not breathe against a proper anxiety, a great and habitual earnestness on the subject of religion, but I must express my conviction that what may have been in the beginning a well directed solicitude in respect to one's own character, too often sinks, through a kind of morbid self-indulgence, into a mere craving after a comfortable condition. It seems to me that often the very nature of the anxiety itself under which the individual lies, indicates, though he and his friends may little suspect it, the foremost obstacle in the way of his being a Christian, and that is the very circumstance of his thinking so much of himself and so little of the work given him and every one to do out of himself — thinking so much of his sensations and his comfort and so little of his duties. Here is one who is anxious according to his own profession to know whether he is a Christian or not. And how does he propose to find out ? Can he ever expect to find out by sitting down passively and weighing his feelings day by day in the trem-

bling balance of a mind that grows every day more morbidly sensitive? Can he expect his religious friends to tell him how his heart stands? If he had advisers who were themselves well-advised, they would tell him probably that his heart was stagnating in selfishness, for want of throwing itself out of the circle of its own narrow sympathies into the world of self-denying benevolence. Too often however those friends will humor and, if I may so say, pamper that sickly religion which needs air and exercise to keep it from lapsing into a refined selfishness and sluggishness. Both the patient and the physicians too often overlook the real fact, namely, that this very self-reference is the thing to be got rid of, instead of being nursed. Let any one who is doubting or anxious about salvation go to the Great Teacher, the Great Physician, and learn by doing good to get good, learn to save himself by self-sacrifice — that is to say by the sacrifice of selfish feeling on the altar of benevolence.

My friends, let me refer you to the example of Jesus Christ. When men came to him with this very inquiry, "What shall I do to inherit eternal life?" do you not observe how invariably he turns them away from themselves, from the thought of present happiness? "Go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." "Give alms of such things as ye have, and behold all things are clean unto you." This is quite a remarkable passage. It teaches us that active benevolence is the best recipe for clearing the heart of evil spirits. Do not look at them, hold no parley with them, but go and pray and labor that the good angels who hover round the paths of charity may come in and take possession and expel the gloomy occupants of your bosom. Every where our Saviour recognizes that a mistaken and morbid selfishness is the great obstacle which stands in the way of men's salvation, and therefore he says, "Deny thyself — thy very self, and then only canst thou be my disciple."

My friends, here is our duty, every one's Christian duty plainly laid down; it is very ungrateful and unreasonable to entertain any perplexity about *that*; whether we are going to find it comfortable or uncomfortable very soon to do our duty is another question, and one which we should do better

to leave to the Providence and Spirit of God. The question is not, How do we feel? but, What do we do or strive to do? Blessed are they who hunger and thirst after righteousness, and leave happiness to take care of itself. The solemn language of Jesus admonishes you to ask, not are you enjoying the hope of his promises, but are you or are you not doing what he says?

And this brings me to consider now the language of our text in its most important aspect as language of practical instruction and admonition. It is well to have a correct idea of its doctrinal import; but it is the one thing needful to understand and to obey its requisition upon our lives and upon our hearts.

In reference to our daily lives, then, what does it mean? Now, we need not so far sacrifice the spirit to the letter in applying to ourselves the Saviour's words, as to fear that we shall forfeit heaven unless we do the precise description of benevolent actions which he specifies, and specifies simply as illustrations of the Christian spirit. We must not cherish such a narrow and niggardly idea as to ask ourselves how often we must perform the services spoken of, such as visiting the sick, clothing the naked, feeding the hungry, to be able to claim heaven, or how many times we may neglect the work and yet be forgiven; any such question lurking in our hearts would show that our hearts are not in the work of charity, and would thus vitiate all that we did. Evidently our Saviour is merely suggesting specimens and expressions of that benevolent, merciful, neighborly spirit in which we ought always to be found, which we ought habitually to cherish, and which once made the ruling temper of our hearts will keep us continually on the watch for opportunities of doing good. All cannot, as Jesus did, go about doing good; very few however may not taste the luxury, and every one can and should set about doing upon principle who has not already, as the thing he was sent to do, and make Christian charity the atmosphere of his life. When that spirit once reigns in the heart, when love to man, as man, as our brother, as the representative of Christ's claim to our gratitude and the Father's claim to our love, once becomes the pole star of our lives, then we shall not be asking how little can I devote of my time, talent, money or affections



to the cause of philanthropy and yet escape condemnation; no, we shall be governed by no such pitiable principle as this, but it shall be our constant question, How can I do the most good to my fellow creatures — how can I best discharge the blessed obligation of gratitude to my Father and my Saviour on the altar of human beneficence? I said, it might not be in the power of all to be habitually doing good in the precise forms to which our Saviour alludes. But we can all show the spirit and the purpose of devoting ourselves to human welfare in some way or other equally unambiguous; we can all at least, and that is saying a great deal, do cheerfully and not as if we were getting rid of an irksome task, the frequent homely duties, charities and kindnesses which it comes in our way to do. Physical ill is not the only or the chief unhappiness under which the world labors. There are multitudes hungering and thirsting for the bread and water of life; there are the poor in spirit; there are the wretched captives in the prison-house of iniquity, or in the chains of evil habit; there are those who fancying themselves perhaps to have need of nothing, are really poor and miserable and blind and naked; there are strangers all around us, strangers to our modes of faith, it may be, or our tone of sentiment, who have a claim upon our self-sacrificing sympathies. No circle so narrow that may not be the scene of exercising and expressing the spirit which fits man for heaven and shows him to be already a partaker of heavenly peace. By resisting and grieving away this spirit, home, itself, like which "there is no place," may become a hell on earth. There charity begins, and if she is not even there, woe unto its inmates! I say then, and surely every one must feel the fact, that our claim to the Christian name and to heaven may be tested and is tested by our conscience, wherever we may be, and depends not merely upon the question whether we do, or how often or how seldom we do the precise kinds of charity mentioned by Jesus.

One thing, however, there is about this representation of the Saviour concerning the final judgment, which strikes my own mind with a solemn weight, and that is that they upon whom the sentence of punishment is pronounced are not accused of having positively been guilty of inhumanly treating their brother, but merely of neglecting to treat him with humanity.

It is their neglect of duty, their neglect of mercy, which will heap coals of fire on their heads. Is not this a solemn thought?

And, my friends, let me ask you, Is there anything arbitrary in all this? I mean, is all this solemn representation of Jesus something which may or may not turn out true? No—it is something which every one in whose bosom reflection has dawned knows *must* be true. The law which says, Live to do good or you cannot hope for heaven, is written on the nature of man. The miserly spirit, not merely that which is miserly of money, but that which is miserly of mercy, of kind deeds and charitable affections, seeks in vain to secure the only essential and lasting good there is for man, namely God's peace and pardon. The hands which are clenched against giving, are clenched against receiving. They cannot open to get more until they give up what they cling to. So the heart which will not open itself to love and forgive man cannot, until it opens, receive the favor and forgiveness of God. He who shuts his heart against a stranger, shuts in an enemy—the stranger may be an angel in disguise—the enemy is certainly in whatever disguise a fiend. We are members one of another. He that cheats his neighbor, cheats himself worse. He that sports with his neighbor's reputation, trifles with his own character. He that sips of the cup of revenge or of envy, sips of that which though sickly sweet in the mouth, shoots poison through the finest life-rills of internal peace. If thou lovest thyself, love thy neighbor as thyself. Then and then only when thou lovest the Father and all the children, the Saviour and all the brethren, does *He* dwell in thee whose name is love, then and then only is a heaven preparing in thy heart.

I have spoken of the text as inculcating solemnly the obligation of charity. How that word has been abused and degraded. Does it not commonly imply, as used in the world, a certain condescension—a certain looking down upon the object? May not what is too often called charity be represented with one eye bent down upon the subject of its mingled compassion and contempt, and the other raised to heaven as if mercenarily looking for its reward? Is it felt among us that charity must look up—look up to God with gratitude for the privilege of loving, giving and forgiving—look up with res-

pect, however mingled with grief, to the object upon whom it is exercised, feeling that the least is Christ's brother and was made in God's image—look up finally to its work as the greatest and most glorious work in which man can be engaged.

I say, then, in conclusion, and let me entreat you to ponder the thought and see whether it is not true, and if true whether it does not speak solemnly to your consciences—that the doing of good to man as man is Christianity. I would say this, first to those who hold the sentiment in theory, though they are many of them I rejoice to say, gloriously inconsistent with it in practice, that the doing of good is rather incidental to a man's Christianity than absolutely essential to it, and I say it still more emphatically to those who, holding a more correct view in theory, are so often found practically and sadly belying the faith they profess. My friends, if Christianity is anything, charity in word, work and temper is everything. Unless the Gospel is quite a secondary affair, nothing can be plainer than that the doing and striving to do good to man as the brother of Christ constitutes the Christian—the neglect of this forfeits the title. Tell me not in a faint tone of admission that good works are to be sure good and profitable unto men, as if they had no special value in the sight of God, as if they were merely a universal appendix to a Christian character. Christ makes it the indispensable test of the Christian character itself. Tell me not that when a man is saved, *then he will* do good; it is doing good, by the grace of God, that saves him. "What shall I do," I ask, "to inherit eternal life?" and the answer is given in the prophetic language of my text, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.....Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Look at the statement, consider whether you believe it or can have believed it, that our only claim to the name of Christians in the sight of God, our only qualification for heaven, consists in our giving up our hearts to a supreme and all-comprehending desire and purpose of beneficence. If we believe that Christ speaks the truth, we have no right to take comfort, we cannot find any lasting comfort, till our hearts at least are in the work of humanity, beating and burning for the

redemption of a sin-bound, sorrow-burdened race. Do not turn an idle ear to these things. It is not a vain thing for you, it is your life. Give what you can of your time and your talents, your strength and your substance, but at all events give your own selves to the Lord. Subdue and sacrifice self to his will, who yearns to subdue the world by love, and you shall have treasures in heaven, treasures of Divine complacency, human gratitude, angelic sympathy, endless and unimaginable bliss.

### WHAT IS DUTY?

SOME months since, a friend requested us to obtain a little work entitled "Studies in religion," and particularly directed our attention to the chapter upon "Duty." The name of the author is unknown to us,\* and while we have read the book with both pleasure and advantage, and its pages often bear the marks of originality and depth of thought, we cannot conceal from ourselves that there are some striking defects in the style, and the sentiments are such as we cannot always agree with. This was to be expected. The book embraces a wide range of subjects, and the author evidently prizes freedom of thought and feeling, and cherishes a fervent love for all the higher aspirations of the soul, in whatever form they may be expressed. Life — spiritual life, however it may manifest its power, is the one object to be prized above all things else. And with this conscious life, there must be united an earnestness of purpose, an energy of action, a vitality of thought, that must universally reveal itself in some outward form, and this manifestation will be in accordance with the individual taste, feeling or preference. Written with such views, the book of course will be read with various degrees of interest; but if its pages awaken in other minds as many thoughts as they have inspired in ours, the author has abundant reason to be satisfied; for is it not the highest end in writing, to awaken suggestion and enkindle thought? The humblest mind is not a mere passive instru-

\* It is understood that the author is Miss Clapp, of Dorchester.

ment to receive the impress of the opinions or words of others, but the lowest, no less than the highest, possesses the sublime attributes of reason and judgment; and little does that man prize his own mental powers, who calmly and willingly yields to the thoughts and opinions of others, without once exercising his own individual strength and capacity.

With such views, we trust we shall be excused for expressing our own ideas upon the subject of the chapter alluded to above.

"All duty," it is said, "consists in the transmission of so much light and love as is in us, to all beings with whom we come in contact." This is true; but how are we to gain a knowledge of this light and love, save by action? By giving spiritually, we receive,—and since then our capacity for imparting is continually increasing, does not our sphere of duty constantly enlarge itself? But again it is said, "That mode of action is the true one, to which we most tend by word or deed, by head or hand; that which we do with most skill, ease or will, which we do most, when thinking of duty least, which has most nature in it, and so has most God in it." But does Duty consist merely in the expression, or manifestation in whatever form, of the individual taste and preference? Has it not a far higher and wider significance? So far indeed as we are bound to cultivate the peculiar talents with which God has endowed us, so far as powers or talents have been bestowed upon us, to fulfil certain spheres of action, which another could not equally fill,—so far indeed is the outward manifestation of such, a duty, and a high duty. But is this all? Am I to cultivate my own peculiar taste alone, and do *only* those things which are the most agreeable, which suit best my own purposes, which are the most natural to me? Is selfishness a characteristic of my mind? Then does not Duty teach me to cultivate kind and benevolent sympathies with others, love and forbearance to their failings? Is instability my weakness, or would my natural temperament lead me to a life of seclusion, or indifference to others, does not the voice of Duty proclaim that there is want to be relieved, ignorance to be instructed, sufferings to be assuaged, and sympathies to be kindly proffered? Is the performance of Duty to be limited solely to the

spheres in which we are placed by birth, circumstance or education, to the acting out of our individual preferences and tastes? Does it always so clearly reveal itself, and is the path of action always so distinctly marked out before us?

Are we not rather left, in a great measure to *seek out Duty* for ourselves, by the very exercise of our powers to test our capacity for different or wider spheres of action? In this light, duty can be limited only by the bounds of our moral obligation; it is co-extensive with our accountability, and to apply its dictates simply to those acts, which we do "with the most skill, ease, or will," is to dethrone it from its high position, and to deprive it of its most sacred functions. For is not duty intimately connected with the laws of conscience? Is it not the expression of allegiance to those laws, which we are sacredly bound to make the rule of our whole being?

Much of the coldness and indifference to be observed among Christians, we doubt not arises from this want of a true perception of the nature of Duty. Many assign to themselves far narrower spheres than was designed for them by Providence, imagining they are fulfilling all in their power, when their own love of ease or selfishness sets the bounds to their endeavors and cripples their efforts. Only let this grand idea of Duty, in its broadest and highest significance, rule the very heart of Christendom, and then a new era will dawn upon the world. Selfishness and narrowness of aim, coldness and indifference will then pass away, and Christian activity and benevolence will diffuse on every hand the blessings of love, liberty and peace.

Duty, then, we would define to be, the simple outward manifestation of conscience, as enlightened by reason and guided by revelation; and the life ruled by this divine light is in accordance with its laws, only so far as the individual has cultivated and enlightened his moral sense to the highest degree in his power.

How then, it may be asked, are we to gain this knowledge of duty? How can we ascertain if we are really fulfilling our high moral obligations? We would reply: By those simple means open to all, and needful for all,—to the experienced pupil, no less than to the youngest novice in the great school of Christ,—meditation and prayer.



By habitual thought, bring the great truths of life distinctly before the soul, and then dwell daily in the deep life of lowly prayer, until those truths become as distinct, living realities. Then will there arise in the soul a deep assurance, that no action however humble, no work however trifling its details, no effort however simple or slight, is too minute to come under the great laws of moral duty and accountability. The path of life, however worn and dusty to the common eye, will then be marked throughout by tokens of effort, of toil, and of triumph.

Let the soul then struggle and press on, though surrounded by temptations, though baffled by difficulties, though tried by disappointments. Let it press onward and upward, guided by the unchanging star of Faith, and governed by the omnipotent law of Right and of Duty. Let it feel that though acting here in a narrow sphere, with the consciousness too often of weakness and failure, that even *now*, there are preparing for it wider spheres of duty in a higher life; that all the forces of the spiritual universe are enlisted on its side in the stern conflict; that angels watch over it, and spirits utter their holy monitions in its hidden depths; that Jesus accepts its earnest and devout self-consecration; and above all, that God ever aids, blesses and receives the humblest heart that turns to Him and seeks the heavenly guidance of His Spirit, on the path of Truth, Holiness and Duty.

H. M.

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## WOMEN AND THEIR OCCUPATIONS.

THIS subject is a trite one, and perhaps the title will cause it to be passed over without notice; but for woman's sweet sake, pray read. In this enlightened age, and in this civilized community, it may at first seem that the position of woman is everything which could be desired, so flattering and so vigilant are the attentions of "the lords of creation." But though this is the case with the more favored classes of society, there still remains a portion, whose experience will prove that Christianity has yet something to do, in ameliorating the condition of the

feebler sex. I am far from advocating "women's rights," in the sense of admission to the political arena, or to the unfeminine privilege of the polls, as I consider all such relations entirely unsuited to the peace and purity of woman's sphere. Of course I do not pretend to point out any immediate remedy for the evils by which many females are surrounded, but if I can attract the notice of some strong mind and philanthropic heart to the unprotected and lonely, a vain effort will not have been made.

The difficulties of which I speak, seem to belong to those classes which are compelled to earn their own livelihood, and which, from the very limited number of occupations open to girls of respectable parents in moderate circumstances, are often the sufferers of much unknown misery. Dressmakers and seamstresses are obliged to endure a great deal, toiling as they do from morn to night, week in, week out, without sufficient exercise, often exposed to the fretful complainings and insulting bearing of many a thoughtless employer, while they receive but a very insufficient recompense. But the most bitter drop in their cup comes from the petty slights and indignities which the more powerful and opulent are prone to inflict upon their inferiors in station; sometimes wounding a sensitive being whose feelings and manners are the more delicate and refined from her intercourse with the polished gentility of the land. And why should a girl of good habits and cultivated mind, even though an obscure needlewoman, not receive as much courtesy and kindly consideration in her avocation, as her fairer and more favored sisters? And why should she be entirely cut off from the sweet sympathies of those around her? Simply because she is so *ungenteel* as to earn her own subsistence, and is a dependent upon the patronage of others, and because real worth, with but few exceptions, is supposed to have nothing to do with the matter. Milliners, too, have their peculiar troubles, arising from incessant labor, and also from the fiery temptations through which many a girl just from the quiet retreat of her humble home has to pass while mingling in the busy crowds of our great cities. Employers, in their blind worship of fashion, and the eager thirst for gold, are not apt to think of these things, little caring if all the good and beautiful impulses of those employed are crushed, provided

their coffers are filled. Factory girls also, though many are highly respectable and exercising their talents and powers to the utmost, are still in a position, from which many a one leaving the paternal roof, cannot fail to shrink.

And now I come to the prominent idea in reference to my subject; what are the occupations best suited to those, who from education and refinement can hardly be expected to cope with the difficulties of the paths above mentioned? Teaching stands as the first and almost only alternative to an unworthy dependence on others, for those who, from reverse of fortune, or other causes, are made to feel the necessity of exertion. But even this avenue is crowded to excess, and in many cases the remuneration for service is but a scanty pittance, often inferior to the just wages of a hireling. Many female teachers, though possessing all requisite accomplishments and knowledge, with every qualification to ensure esteem, are made to yield their just claims to men, who always obtain the preference, from the unjust verdict of popular opinion. Such women as Madame de Stael, Mrs. Somerville, Miss Mitchell, and a host of others, prove the power attainable by a female mind, but alas, the very impossibility of getting any other desirable employment, causes many who are entirely unfit for the office to enter the great and noble field of instruction.

While such a calamity is to be lamented, the annals of many a school will testify to the untiring patience, the undaunted resolution, and the persevering effort of delicate females for the improvement of those committed to their charge. God bless them for the good they are doing, and grant them strength to continue even unto the end.

Can nothing be done to widen the field of enterprise to the women of our country, furnishing them with pleasant stimulus for exertion, and thus removing some of the obloquy appertaining to certain branches of business? Cannot intelligent, well-bred ladies officiate as sales-women in various stores, book-keepers in others, and thus open to themselves a most agreeable calling? Surely the winning manners, the nimbleness of finger, the general tact and propriety of the sex, would make them most desirable assistants in a dry goods establishment, while the talent for mathematics often displayed would be as invaluable as in man. In France, it is the common custom to

have young girls and married women attending the various departments of large commercial houses, and in many cases, upon the decease of a merchant, the widow carries on the business of the firm, superintending the most intricate negotiations, and understanding all the minute details of finance. To the clerks who might resign their places to the new aspirants, are left the more manly employments connected with all the thousand interests of commerce, manufactures, agriculture, navigation, politics, the several professions, the mechanic arts, and last, but not least, the colonizing of new territories, and the accumulation of wealth in California. Let us hope the time will come, when there will be a fairer distribution of the means allotted by Providence, to furnish American women the glorious privilege of various, pleasant and elevating occupations. When this is done in its largest sense, the temptations to hasty and unhappy marriages will be greatly obviated, as experience shows that many a wife has assumed all her weighty responsibilities and solemn vows, for the mere sake of an establishment, or for a home which shall secure to her protection from poverty and an independent position in society.

K. F.

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## THE AUTHORITY OF THE LORD'S SUPPER.

BY REV. RICHARD PIKE.

THE Lord's Supper is an ordinance which is identified with the whole history of the Christian Church, from its first establishment until the present time. The earliest accounts we have of Christian assemblies after the ascension of Christ, inform us of the existence of this sacred rite; and they also inform us with what sacred importance it was then regarded; sacred to the memory of Jesus, and important as an appointment of his, symbolizing a spiritual union between himself and all others who truly believe in his name.

But, notwithstanding the prominence which has thus been given to this ordinance in the Church, there have ever been

those, who have doubted its authority and likewise its utility. Some persons, even well disposed and conscientious Christian people, have questioned whether our Lord ever intended that it should be a perpetual ordinance in the Church, — whether he ever contemplated its observance beyond the period of the life of his own immediate disciples. Others again have looked upon it rather as a relic of Judaism, and indebted for its existence in the Christian Church to the Judaistic origin of that Church, and consequently they think they see that it is not in harmony with the spirit or the genius of Christianity. Among those who entertain and advocate these and similar views concerning this ordinance, may be found persons of great excellencies of character, and of great spiritual mindedness. They are not the profane and sceptical alone, who represent some of the rites of the Church as bordering, to say the least, on puerilities. But it cannot be uncharitable to conclude, that it is not owing to the excellencies of their characters or their spiritual-mindedness, that they thus represent these rites, but to some cause independent of either. All minds are not constituted alike, and all are not affected in the same way by the same objects or transactions. There is every reason to believe, that while to some Christians, — indeed to the great majority of sincere believers, — this simple rite is found to be of effectual service as a means to religious growth and spiritual elevation, to others there is nothing in it quickening or elevating.

But with respect to the authority of this ordinance ; upon what does it rest ? That it is an authoritative institution of Christianity, — an institution not only authorized by the founder of this religion, but one whose observance he solemnly enjoined upon all his faithful followers, is the position, which it is the object of this discussion to sustain and enforce.

The circumstances attending the first celebration of this rite as a Christian institution seem to indicate that our Lord ordained it for a perpetual observance in the Church, for a holy sign to all the nations of the earth. Our readers must bear in mind, in this connection, that when our Lord ordained this rite, he did not really establish a new institution ; he but availed himself of an institution already established, and held in sacred regard by a whole nation ; one which grateful re-

membrance had consecrated, and one which a long experience of trial and hardship and success, of good and evil fortune, of sorrow in captivity and rejoicing in freedom had made holy to the heart. It was the festival of the Passover — the fundamental covenant-feast of the whole Mosaic religion ; which the Jews were accustomed to celebrate with much pomp and circumstance. This rite of that ancient Church, commemorative of a most momentous event in the history of God's chosen people, by the ordaining of Christ was made to exchange its earthly character for a heavenly one ; and to stand in a similar relation to the spiritual religion of the new dispensation, which it had stood in to the ceremonial religion of the old dispensation. This rite Christ appropriated to himself or rather to the rites of his religion, that it might symbolize the deliverance he came to give — a deliverance from spiritual bondage, as it symbolized the deliverance of the Jews from the bondage they so long endured in Egypt.

The Passover was a feast of thanksgiving to Almighty God, which the Jews gratefully and scrupulously kept. It was designed to perpetuate and renew to their minds yearly the remembrance of God's distinguishing goodness to them in rescuing them from an oppressive bondage in a strange land, — and also his special guidance, when he led them forth by the way of the wilderness, going before them in the cloud by day and the pillar of fire by night, into the promised land. What memories to that chosen people of God must have clustered around this festival ! It carried back their thoughts to the sufferings which their fathers endured in a foreign land — to all the merciful manifestations of God's love to them there — to that succession of miracles, which were wrought in their behalf — to that severe though healthful discipline they were obliged to undergo for the space of forty years in the wilderness, in order that they might be fitted to enter into the land of promise whither their hopes and desires all tended.

There is something beautifully impressive in the fact, that the Lord's Supper had just this origin, that it is not a new institution, but one that dates back to the time when Moses was the divinely appointed lawgiver to Israel. It connects the new with the old dispensation, Christ with Moses, and the Kingdom of God on earth with the Church in the wilderness.



The Passover was deeply significant to the Jews as a sign. In a special sense it was their festival of remembrance and thanksgiving. So the Lord's Supper is deeply significant to the Christian as a sign. To him it is a festival of remembrance and thanksgiving. It commemorates his deliverance from sin and death, while it is a pledge to him of true moral freedom through Jesus Christ. More than this, it is a sign to him of a union between his own soul and the life of his Saviour. That there is such a union between Christ and all true believers, both the Scriptures and human experience distinctly affirm. It is one of the most significant truths of our holy religion. "I in them and thou in me," said our Saviour. And again, "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us." Of this fact of the inward life, what outward sign or representation can be more expressive than that which the Lord's Supper affords; being, as it is, the memorial of the broken and bleeding body of the Lord Jesus, through which the life of God entered into actual communion in a new and sacred sense with the human race? Hence when Christ instituted the Supper and gave the bread and wine to his disciples, we may, without any impropriety, interpret the language in which he addressed them in this wise: "This bread and this wine are designed to be a perpetual sign or representation to you, and to all who shall believe on me through your word, even to the end of time, of my body and blood; my body which is to be broken and my blood which is to be spilt, on account of your sins and the sins of the world; and also for the purpose of establishing a new relation between you and the Father. As this outward sign represents to you my body and blood and makes me in one sense bodily present with you, so will I be present with you hereafter in a spiritual manner, as truly so, as I am now visibly present to you; and just as you now enjoy corporeally the sustenance contained in this bread and wine, so shall you receive me being present to you, by a divine efficacy wholly within you to the nourishment of your souls. You shall in a spiritual sense eat my flesh and drink my blood; and thus you shall cause your own natures to be more and more imbued with the divine principle of life, which you will receive by communion with me."



Such is the purpose to which Christ ordained this ancient festival under the new dispensation of which he himself was the author. Under the old dispensation, it answered a most sacred purpose; and who will undertake to say as modified by our Lord, that it is not beautifully adapted to the new, as a sign and as a means, and, more than this, as an end too; a rite or a service, which awakens grateful emotions in the heart, — which quickens and ennobles it by its memories and associations — and which, in point of fact, is actual communion with Christ himself. By the conscientious observance of this rite, Christians glorify the effects of the life and teachings, the sufferings and the death of Christ in human nature. They celebrate their inward communion with him; and also with one another, as members of one body under one head. They not only keep in lively remembrance all things whatsoever Christ has done for them, but also they keep the flame of devotion burning in their hearts and give to the emotions of love and gratitude there, new activity and fervor, and thus they continue to rise upward and upward, until in the actual possession of their heavenly country, they come to the full fruition of that bliss and liberty to which Christ came to lead them.

In these considerations alone, independently of others to be hereafter adduced, do we not find sufficient authority for the observance of this interesting rite? When we call to mind the circumstances under which it was originally instituted, and also the circumstances under which it was made a Christian festival, does it not seem that there is something peculiarly sacred attaching to it; something that makes it sacred to the heart? It is not superstition; it is not a slavish reverence to the past to attach a sacred interest to that rite or that institution which dates back to a remote antiquity, which the tears and the prayers, the hopes and the gratitude of prophets and apostles and martyrs and saints have consecrated. It seems almost superstition not to do so. Where is the man, who has a right appreciation of the religion of Christ, who would not deem it a privilege indeed to stand where Paul once stood, and to sit where Jesus once sat, teaching the people? Holy ground we are wont to call such spots. And what is not holy ground, that piety and virtue have consecrated?

In the considerations already adduced, I find authority to myself for the observance of this most interesting rite. It is, however, authority which the heart especially acknowledges, but, at the same time, it is authority which the understanding does not repel. And is it not authority which the heart feels and acknowledges that we need in religion more than any other kind? Religion has its seat in the heart, rather than in the understanding. It is in itself a sentiment rather than an intellectual conception. Consequently whatever appeals to the sentiment, affects the religious character.

But while the authority which the heart acknowledges in religious matters pertaining to the life of religion in the soul, is, to say the least, as high as any other kind, it is not the only authority upon which the observance of the Lord's Supper depends. If, when Christ said, at the first Christian appropriation of this rite: "This do in remembrance of me," he only made a request and did not give a direct command, is there not authority in such a request? The dying request of a beloved friend, who is not most anxious to fulfil, if he is able to do it? Who does not attach much of sacredness to such a request? And such a friend as Christ was — God's well-beloved Son, — the Messenger of His love and mercy, the express image of His person, — in whom no imperfection was found, — the last request of such a friend, — made, too, under circumstances so affecting, — knowing as he did know what a trial was awaiting him, — how one of his disciples was even then plotting his betrayal, — how another would deny him, — how all would desert him in the extremity of his sorrow; who that rejoices in the Christian's life and the Christian's hope, does not feel an inward impulse, which it is difficult to restrain, to fulfil it? There is authority in such a request, made under such circumstances, and by such a friend, authority which the Christian believer must find it hard indeed to gainsay or set aside. But was it only a request, that our Lord then made? Did he not give a command? His language will admit of this construction. Does it not require this construction? The rite was a significant one, which he then instituted, or rather appropriated to the uses of his religion. It had been deeply significant to the Jews; it was to become more profoundly significant, in a higher and better

sense of the word, to a great majority of the Christian world. That he should enjoin its observance upon his disciples, when especially he had, by his own appointment, celebrated it with them, appears to be most clearly in accordance with his whole spirit and character as a teacher.

But in addition to all these considerations, what the Apostle Paul says upon the subject, puts the question of its authority beyond a doubt. This apostle asserts that he received a direct communication from our Lord after his ascension, in reference to it. This communication was made to him while he was yet inquiring into the principles and doctrines of the new religion, of which he had been miraculously called to be a minister. His language is: "For I have received from the Lord that, which also I delivered unto you." And what did he receive from the Lord? It was this: "That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks he brake it, and said; Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also, he took the cup after he had supped, saying; This cup is the new testament in my blood; this do ye as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." This is what the apostle himself received, as he testifies, directly of the Lord Jesus Christ. And this instruction, let it be borne in mind, was given to the Apostle to the gentiles, whose principal labors were performed among a people who had no sympathy at all with the religious rites and institutions of the Jews.

"For as oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." What is to be inferred from this language, but that the rite in question was intended by our Lord himself to be celebrated in the Church, which is his body, until his coming; that is, until the final consummation of things; until the Son, having subdued all things unto himself, shall himself become subject unto Him, that put all things under him; that God may be all in all? Glorious period! to which the eye of the prophet ever looked, and to which the hopes of the Christian ever tend. This period has not yet arrived to us, however it may be with the virtuous dead, who, having finished their career in the faith,

are now at peace with God. To us the toils of life remain; also the trials and temptations of the world. Such being our condition, do we not need all the influences and all the help which our religion has sanctioned and which the most sacred experiences of the great and good have blessed, to keep us in the path of truth and righteousness and to confirm us in all holy living? Yes. We do. Our hearts and consciences testify to us, that we do. Let us rejoice, that in this wise, our wants may be met.

Since this interesting rite of the Christian Church, to say the very least of it, rests upon such authority as the above, should it not be most faithfully observed by every believer in Christ and his religion? In the first Christian Church great sacredness was attached to it, as a sign and as a means, which secured a most scrupulous observance of it. But as a means, let us not suppose that there is any mysterious virtue in it. Of itself, as a rite, there is no efficacy, at all, in it to purify the heart or to enlighten the understanding. Of itself, it is without power, without virtue, mere material elements. But as a rite, to which such interesting associations cling, and around which such sacred memories cluster — as a rite representing the broken and bleeding body of the Son of man, and symbolizing the union, which subsists between him and all his true disciples, there is virtue and power and a divine efficacy in it. Beautiful is it as a sign! Sacred is it as a means!

Christians have erred and still continue to err, in making this rite what it was never intended to be. They have attached to it a kind of sacredness, which misrepresents its true character, and which has despoiled it of somewhat of its efficacy. It was never designed to be the end of religious effort, as some Christians seem to regard it, but a help to religious effort. It was never designed to enslave the soul, but to quicken and expand it.

An important practical question here presents itself? Who are qualified to engage in the celebration of this rite? For whom is the Lord's table spread? From all that can be ascertained concerning the nature and design of this institution, from the practices of the early Church, there is no ground for supposing that it was intended to be restricted to any particular class in the community, any farther than believers in

Christ form a particular class. All most certainly are qualified to partake of the Lord's Supper, who believe in the Christian revelation and desire to be built up in the Christian character; all, who are qualified by a preparation of the heart to take part in the prayers and praises of the sanctuary. Originally according to Justin Martyr the whole congregation took part in the communion. Why should it not be so now? All are understood to unite in the devotions of the house of God. Their presence there puts them in the position of worshippers, whether they really worship or not. Can the communion of the Supper be more sacred than prayer? Would that right views and right feelings were, everywhere, entertained on this subject. Then would religion be more a part of the whole life, and a nobler, purer and holier spirit would pervade the Church.

There should be no restrictions at the Table of the Lord. Every man's reason and conscience should be allowed the utmost freedom in determining the question of his right to a seat there. They who love the Lord Jesus Christ in sincerity, — they who are conscious of any feelings of gratitude towards him for what he has done for them and all mankind, are certainly entitled to its privileges, and should always claim them. It was spread for them, for their use, for their improvement, to aid them in the cultivation of religious principles and feelings. It belongs to all such; and let no man or body of men deny it to them.

**"BREAD of heaven! on thee we feed,**

**For thy flesh is meat indeed;**

**Ever let our souls be fed**

**With this true and living bread!**

**Vine of heaven! thy blood supplies**

**This blest cup of sacrifice;**

**Lord, thy wounds our healing give;**

**To thy cross we look and live.**

**Day by day with strength supplied,**

**Through the life of him who died;**

**Lord of life! oh, let us be**

**Rooted, grafted, built on thee!"**

## INTELLIGENCE.

**ORDINATION AT BURLINGTON, VT.**—The ordination of Mr. Solon W. Bush, of the Class last graduated from the Divinity School at Cambridge, as Minister of the First Congregational Church in Burlington and as successor to Rev. O. W. B. Peabody, took place on Wednesday, May 16, 1849. The very valuable and effective services were as follows:—Sermon, by Rev. Dr. Hall of Providence, R. I.; Ordaining Prayer, by Rev. Mr. Pierpont of Troy, N. Y.; Charge, by Rev. Mr. Hill of Worcester; Right Hand of Fellowship, by Rev. Mr. Saltmarsh of Windsor, Vt.; Address to the Society, by Rev. Mr. Cordner of Montreal, Canada. The Sermon was a thorough exposition of the spirit and aims of Liberal Christianity.

**CHILDREN'S MISSION.**—One of the most interesting movements of our religious community in Boston has been the establishing of a special ministry to destitute and vagrant children, with a view to bringing them into our regular Sunday schools and otherwise within the influence of Christian instruction. As the result of several meetings held in the Chapel of the "Church of the Saviour" for the purpose, an Association has been formed, with a simple constitution, a Central Board consisting of the Superintendents of the various Sunday Schools in our churches, and an Executive Committee. The intention is that the expense of the mission shall be wholly defrayed by contributions, in small sums, from the children of the churches,—an exercise being thus afforded to the benevolent feelings and best affections of the children themselves, a Christian direction being given to their charity, and a state of comparative moral security provided for the miserably exposed. The Committee for the present year are as follows:—J. G. Williams, President; B. H. Greene, Treasurer; George Merrill, Secretary; and Elder Edward Edmands of the First Christian Church, and Rev. R. C. Waterston. Mr. Joseph Barry, an experienced visiter and cordial friend of the poor, has already been appointed the Children's Missionary.

**FOURIERISM.**—The American Union of Associationists stoutly affirms itself not dead,—impressions to the contrary notwithstanding. Though the "Harbinger" is "suspended," we are told that it is not in the worst sense; that instead of being strangled, it is only taking breath for a louder blast; and though "Brook Farm" is sold for an almshouse, and other "kindred" institutions "droop and die," they are expected to re-appear in the "glory of a better house," which shall be to the former as the butterfly to the caterpillar.



**CONFERENCE OF WESTERN UNITARIAN MINISTERS.**—This occasion took place at Chicago, May 10. Rev. William Adam of Chicago presided, and Rev. Mr. De Lange of Quincy, Illinois, acted as Secretary. Appropriate resolutions were adopted, discussions were held, and preparations were made for forming a permanent Western Unitarian Association.

**THE UNITARIAN ASSOCIATION OF THE STATE OF NEW YORK.**—The semi-annual meeting was held on Wednesday evening, May 23, in the Church of the Divine Unity on Broadway. Rev. Mr. Lothrop of Boston preached a discourse adapted to the occasion from the text, "Freely ye have received, freely give," setting forth the greatness of the gift of the Gospel, and the obligation that presses on Christians to be more earnest and active in diffusing its truth and its blessings. After the discourse, the Chair being taken by Zebedee Cook, Esq., resolutions were introduced and spirited addresses followed, from Rev. Dr. Dewey, from Rev. Mr. Osgood of Providence, Rev. Mr. Fox of Boston, Rev. Dr. Parkman of Boston, and Rev. Mr. Farley of Brooklyn. At an adjourned meeting, held at the "Church of the Saviour" in Brooklyn, the following evening, a sermon of extraordinary impressiveness on the Pulpit and its aims, was preached by Rev. Dr. Dewey, and also addresses were made by Rev. Mr. Farley, Rev. Mr. Thompson of Salem, Mass., Richard Warren, Esq. of New York, and G. Woodman, Esq. of New York.

#### ANNIVERSARIES IN BOSTON.

**BOOK AND PAMPHLET SOCIETY.**—The meetings of the week opened well, with a discourse in behalf of the above society, delivered to a large auditory at the South Congregational Church, on Sunday evening, May 27. From the text, "Blessed is he that readeth," the preacher unfolded and illustrated forcibly the blessing of books and of the use of them, especially as a means of rational amusement, of securing the best of all society, of cultivating a refined taste, of enlightening and enlarging the mind, of strengthening virtue, of confirming principle, of extending Christian knowledge, of advancing a sound theology, of perpetuating the teachings and the power of true and good men who have passed away, and of promoting holiness of life, the end of all religious culture. The discourse paid an emphatic tribute to the abiding and permanent influence of the pulpit, and the living preacher, — "the speaking man, God's grandest agency," — and closed with a cogent appeal in behalf of the specific objects of the Association. Rev. J. F. Clarke added, by request, some pertinent remarks and facts drawn from his own observation exhibiting the incalculable good to be accomplished by every contribution to the objects of the Society. The devotional services were also performed by Rev. Mr.



Clarke.—The Society's depository of Books is at S. G. Simpkins's bookstore, 124 Washington Street.

**MASSACHUSETTS BIBLE SOCIETY.**—The meeting was at the Winter Street Church, on Monday afternoon, May 28. The severe and protracted illness of the venerable Dr. Pierce of Brookline, an illness deeply regretted by the whole religious public, rendering it impossible for him to discharge any longer the duties of the office of President, which he has so long held, Hon. Simon Greenleaf, Vice President, was elected in his place. Rev. Dr. Parkman was chosen Vice President, Rev. Dr. Frothingham Corresponding Secretary, Rev. George Richards Recording Secretary, George R. Sampson, Esq. Treasurer, Samuel May, Esq. Auditor, and Rev. Dr. Parkman, Rev. George Richards and George R. Sampson, Esq., Executive Committee.—At the public meeting, after readings from the Scriptures and prayer (for the Bible Society have attained to that degree of charity as well as godliness that they are now able to pray together) by Rev. Dr. Jenks, the first address was made by Hon. R. C. Winthrop, Speaker of the House of Representatives in Congress, who stated and illustrated the necessary influence of the Bible on the civil prosperity of States, the stability of government, and the progress of those ideas that lie at the foundation of all the order and welfare of society. Rev. Mr. Bellows of New York followed in a strain of remark going to exhibit the need of the Bible to guard, to direct and to perpetuate those very advantages and powers, pertaining to our whole human condition, which the Bible itself has called into being; we want the Holy Word to save us from being ruined by the affluent resources of enjoyment, and the energies for action, which the Holy Word itself has provided and stimulated. The other address was by Rev. Mr. Buddington of Charlestown, who portrayed the work that is devolved on us in extending the diffusion and recommending the religion of the Bible, inasmuch as we are the legitimate successors of the great army of Protestant Biblical Reformers, of whom, in England Wycliffe, and on the continent Melancthon and Luther, were the leaders; the high and pressing demand laid on us, in our present conditions and relations, to carry on and enlarge the work, which they so nobly and devoutly began. After the adoption of the several resolutions, the meeting was adjourned.

**BOSTON PORT SOCIETY.**—The meeting was held at the Federal Street Church on Monday evening. Hon. Albert Fearing, the President, was in the Chair. Prayer was offered by Rev. Dr. Sharp. The Report, drawn up with ability and pains, was presented by J. A. Andrew, Esq.; after which, addresses were made by Hon. J. H. Clifford of New Bedford, Rev. H. W. Bellows of New York, and Father Taylor,—whose good renown is so closely connected with this society, he honoring it by his services and his genius, and indebted to it for the outward means of his usefulness,—of the Bethel in Boston. These addresses were capital,—the first full of pathos, the second of humor, the third of both, and all of Christian eloquence. Mr. Clifford, coming from a

seaport and commercial city, adverted to the indebtedness, not only of his own neighbors, in their palaces built by the mariner's toil, but of every class of the people in every part of this Commonwealth, to the sailors,—and gave, from his own observation, touching proofs of the importance both of Christian chapels and ministers to this exposed and tempted profession. Mr. Bellows called up the prejudice that formerly existed against seamen, in the days when it used to be supposed that they were little better than a race of outcasts and aliens,—when all good influences were thought to run off from their hearts like spray and rain from their tarpaulins, when their principles were supposed to be as short as their pea-jackets, their morals as loose as their trowsers, and when their condition was actually so miserable and uncared for in port that their only chance of salvation seemed to be in another deluge which should keep them perpetually at sea. The speaker then advocated a nobler and juster sentiment for these times, and congratulated the citizens on the indications that the neglected work is to be now faithfully done.—Father Taylor poured out his gratitude, praised the friends of this charity, made his stirring plea for the children of the ocean; and when did Father Taylor ever fail to pronounce a magnificent encomium on Boston?

**PEACE SOCIETY.**—The meeting was at Park St. Church, Monday evening; and after prayer by Rev. Mr. Huntington of Bridgewater, the annual report, encouraging in its tone, was read by the Secretary. The annual address, a performance of marked ability and nearly two hours long, was delivered to an immense audience by Charles Sumner, Esq. He alluded to the cause, the anniversary of which stands so near the opening of the Holy Week, as the most comprehensive of all the philanthropies of the day. He then passed to a thorough examination of the whole Institution of War, in its relations to national law, to the progress of States, and to the general interests of humanity, as a mode of adjusting international differences; and afterwards dwelt on the animating auguries of a growth in public opinion all over Christendom towards a cordial and deliberate recognition of the great truths of the impolicy and unrighteousness of all bloodshed, the indestructible beauty of universal harmony, of the brotherhood of the race, and of the coming of the time when the soft voice of Christ shall be heard saying to the world's turbulent nationalities as to the stormy waves of Galilee, "Peace, be still." The address was distinguished for its learning, the vigor of its style, and occasional passages of eloquent appeal.—Hon. William Jay was re-elected President, and Rev. George C. Beckwith Corresponding Secretary.

**AMERICAN UNITARIAN ASSOCIATION.**—The business meeting was in the chapel of the "Church of the Saviour," on Tuesday, at 9 o'clock, A. M., the President, Rev. Dr. Gannett, being in the chair. Prayer was offered by Rev. Samuel Osgood. The General Secretary then presented a full report of the last year's doings, containing an unusual fund of interesting information,

which we should gladly publish entire if it were not quite forbidden by our space. But the whole document will be soon printed and circulated. Another Report, containing recommendations of a plan of action for giving a broader scope and more systematic action to the Association, was also distributed throughout the House. A Report from a sub-committee was made through Dr. Gannett, assigning the grounds for a greatly increased attention, on the part of the Unitarian body to exertions for enlarging its missionary operations, and pointing out especially three directions for such usefulness: 1. the education of a larger number of young men for the Christian ministry; 2. the circulation of religious writings, especially of a practical kind, over the country; 3. the employment of missionaries, particularly in the more recently settled portions of the country. The Report of the Treasurer showed a balance in the Treasury, and was accepted. On a point concerning that matter in the Report, Rev. E. E. Hale offered remarks deprecating the practice of making religious societies publishers of books, and also of making the Secretary an agent for arranging exchanges for the private convenience of ministers. The printed Report, proposing a distribution of the operations of the Association into three departments or branches, with other changes, was adopted, and we refer our readers to the Report itself for the details. The officers of the last year were re-elected, as follows: Rev. Dr. Gannett, President; Rev. S. K. Lothrop and Hon. S. Fairbanks, Vice Presidents; Rev. J. W. Thompson, Isaiah Bangs, Esq., Hon. Albert Fearing, Rev. A. Hill, and Rev. Charles Brooks, Directors; Rev. F. W. Holland, Secretary. The Annual Report was adopted.

**PUBLIC MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.**—This was held on Wednesday evening, at the Federal Street Church. The devotional services having been performed by Rev. Mr. Pierpont, and an abstract of the Annual Report given by Rev. Mr. Holland, the General Secretary, the President offered some general observations relating to the objects and attitudes of the body, and introduced the speakers of the evening. Rev. Mr. Burnap of Baltimore spoke of the distinctive Unitarian faith, and of its prospects as never so encouraging as now. He avowed the opinion that for some time to come, the great work of Liberal Christians must be the investigation of truth, the teaching of a sound theology, and the declaration of the Gospel in its simplicity. Rev. Mr. Clarke of Boston spoke of a spiritual insight deeper than the deductions of the logical understanding, and of a spiritual life greater than any theological conclusions. The ministry he would have is a ministry preaching because it must, and not for a salary, preaching the Gospel by word and life, and doing good wherever it goes, believing in Christ, that the soul is safe only in communion with him, and that its sins can be pardoned if it will repent. The minister wanted is a minister whose heart is joined to Christ, and *learned* in all the mysteries of the heart and the truths of the Bible; a humane minister. The speaker had been deeply interested in the Meadville School, because it was not a manufactory of ministers, but a place where earnest living ministers can go to get a little knowledge when they want it.—

Hon. T. D. Eliot spoke of the missionary work, and of our indifference to it as our poison. Drawing a vivid illustration from the mode of men's proceeding, when a secular enterprise is at issue, he cogently put before the audience the precise thing to be done, if we would be true Christians. That thing is, not to extend the area of a sect, but to spread the truth; and this Association is the instrument, and now is the time. The missionary must be supported, and by money. He may be willing to die in the service, but in order even to die decently, he must be supported while he is dying. Facts never existed such as those which now call upon us to labor and to give. Our brothers travel across the world to seek the rivers of gold. Let us see that they have everywhere the waters of life.—Rev. Mr. DeLange of Quincy, Illinois, believed that Unitarian Christianity is to convert heathendom as well as to improve Christendom. But most certainly it is our duty to give it to the whole of our own America. How meagre our heroism compared with that of the California gold-seekers! To withhold spiritual food from brethren that need it is immorality. In a fervent strain of remark the speaker went on to show how and why the work of Unitarian missions should be carried on and enlarged.—Rev. G. E. Ellis, adverting to the growing disrelish among Liberal Christians for the Unitarian name, accounted for it and so far coincided with it as to hope that we shall issue no more sectarian literature. He would give the Orthodox brethren no trouble, both because he respected and loved many of their number, and because they have trouble enough of their own on their hands. The last few weeks, by one volume and two pamphlets of their own writers, have mapped out work enough to last them at least through the dog days. If one must have his way in clouds of dust, it is better to stir up the dust than to follow it. The speaker advocated a learned and salaried ministry, having noticed that ministers without salaries generally cost the community more, in the long run, than the others. He closed with allusions to the sustaining and comforting and cheering influences of our faith, especially as he had lately witnessed them in the venerable friend and father at Brookline, under his heavy disease.—Father Taylor interposed some characteristic remarks on the fidelity and alacrity of the Methodist clergy, in consequence of what had been incidentally said by one of the previous speakers.—Rev. Mr. Frothingham of Salem followed in an earnest plea for the power and vitality of our religion in the individual soul. The elevated and devotional tone of this gentleman's thoughts, with the ascription, formed a fitting conclusion to one of the best gatherings of the Unitarian Association we ever attended.

**THE COLLATION.**—The company was probably never so large, and certainly the arrangements were never more hospitable and more perfect, on this popular occasion than this year. The vast "Assembly Hall" over the Worcester Railroad Station was filled, and more than filled. Gracefully introduced by Manlius S. Clarke, Esq., Chairman of the Committee of Arrangements, Hon. Josiah Quincy, whose promptness, tact and eloquence, together with his high character as a citizen, a public officer and a Christian man eminently

fitted him for the position, acted as President; and throughout, the animation of the meeting was largely indebted to his skill and his wit. The blessing was invoked by Rev. Dr. Peabody, and thanks were returned by Rev. Mr. Bellows. After a speech from the President on the social and joyous element belonging to Christianity from the beginning, and our special reasons for gratulation and gladness at the present time, and as Liberal Christians, with a free worship, concluding with a cordial welcome to the guests,—the clergy and their ladies,—from the laymen of Boston, Rev. Mr. Farley of Brooklyn, N. Y., responded with thanks in behalf of the ministers, and alluded appropriately to their privileges. Mr. Muzzey alluded to the cheering aspects of the scene before him, and offered a greeting to the female portion of the assembly, in which he was followed, with an anecdote, by Mr. Sanger of Dover. Rev. Charles Brooks read a letter from the distinguished preacher in New Orleans, Rev. Theodore Clapp, expressing his sense of indebtedness and his gratitude to Unitarian writings, and his regret at not being able to attend these festivals. First making some references to the excellent facilities which now enabled brethren living at a distance, like himself, to share in these annual privileges, Rev. Mr. May of Syracuse proceeded to pay a cordial tribute to Rev. Dr. Ware, Senior, whose portrait happened to be hanging near him on one of the walls of the room, for the catholicity and candor of his mind, and the benignity of his heart. Father Taylor, in one of his happiest moods, entertained and impressed the assembly with a touchingly beautiful account of his childhood in Virginia, his playfellows, and of a recent visit to the spot, and then in his graphic style held up the present scene of social and religious enjoyment as an anticipation and a pledge of immortality, of Heaven. Deacon Grant, called up by a reference to Father Mathew, the Apostle of Temperance, who, the President remarked is already “half seas over,”—assured his friends that Father Mathew was indeed within a few days or weeks of his arrival in this country, and added a few words touching his favorite cause. Rev. Mr. Pierpont followed, with a brief but eloquent compliment to Mr. Quincy for his courageous casting vote, a few years since while Mayor, on the license question. A punning allusion to his name called up Rev. Mr. Bellows, who, in turn, after a graceful acknowledgment, referred to a Western minister, present now, and in New England for the first time in his life, Rev. Mr. De Lange of Quincy, Illinois. Mr. De Lange signified his delight in a spectacle as new as it was inspiring, and went on to speak of the need of sympathy and help at the West, in a way to move and charm his audience.—The united singing of original hymns with the aid of several instruments, enlivened the proceedings. Flowers adorned the tables which abundant dishes covered. Good feeling pervaded the whole season to the close, and pleasant memories will serve to perpetuate the harmonizing influence.

**MORNING MEETINGS.**—It is unquestionable that the life of the anniversaries and consequently the power, gathers into these hours of conference and prayer. One cannot attend them without feeling an irresistible conviction that the vital point of the whole matter is touched there. We this year attended, on

successive days, one of these meetings held by the "Orthodox" public, and one held by Unitarians. It can do no harm to state the impressions left on us by both, for these impressions do no discredit to either. At the Orthodox prayer meeting we enjoyed everything, and were edified. Hardly a syllable was uttered that we could not fully agree with; even the frequent expressions with regard to the Holy Spirit we found ourselves accepting without question, in their positive and concrete form. The same was true of the meeting the next day at Freeman Place. The audience at the Orthodox meeting would have well filled the lower floor of the church. The church in Freeman Place, of smaller dimensions, was crowded to its utmost capacity. To our surprise, the entire aspect of the Unitarian meeting indicated a more engaged, fervent, absorbed state of the feelings than the Orthodox. The speaking was also almost beyond comparison more powerful, more effective on the listeners, and showing both vastly more thought and more emotion. We say this the more readily, as the speakers at the Orthodox meeting were among those regarded as the ablest in their body,—such as Dr. Hawes, Dr. Humphrey, Dr. Holmes and Rev. Mr. Waterbury. The Orthodox meeting was much the most formal; the services were by ministers; the singing was not at all spontaneous; and each person taking part in the exercises was invited by name. In each of these respects, the Unitarian meeting was by far the more "methodical," using the word in no bad sense. The Orthodox meeting had more prayer, and therein excelled. It was also altogether free from the besetting vice of Unitarian conferences,—debate. It is astonishing how much talent our body has for giving the public an impression that there is an important difference between its members in matters where there is in fact no difference at all. Every speaker seems to feel bound to tell all the points on which he may possibly differ from all his predecessors. In our sensitive individualism, we are desperately afraid of being held responsible for peculiarities in one another, which are of no manner of consequence whatever. The cumulative force of the occasion is thus defeated; the flow of feeling is interrupted; devotion is cooled; a painful state of self-consciousness is kept up, and the mind is not allowed to be lost and carried on in a constantly deepening tide of religious emotion.—On the whole we must say that if, as has been stated, the Unitarian meetings are an imitation of an Orthodox idea, the imitation has quite outrun the original, in vitality and interest.

\* \* We are obliged to suspend here these notices, and to go to press with what we have, reserving other matters to our next number.